J. LONG, PRINTER.

VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

VOL. V. BRANDON, TUESDAY, NOVEMBER 6, 1832. W. [illegible], EDITOR. NO. [illegible]

TERMS.

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JAMES LONG, *General Agent.*

COMMUNICATIONS.

For the Telegraph.

[illegible] SECOND AND PERSONAL COMING OF CHRIST.

Br. Walker,—Agreeably to my promise to furnish your readers with my views of the personal reign of Christ, I shall begin by showing that his coming is the first great event, to which the church is directed to look for her deliverance from her outward, and inward foes, her restoration from her Babylonish captivity, and final glorification in the Millennial blessedness.

Christ, in all his instructions to his disciples, gave them this comfortable assurance, that although in this world they should have tribulation, yet he would come and receive them unto himself; and directed their faith to his coming, as the termination of the persecution and distress which they should endure in the world. "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 26: 22.

In the parable of the sheep and goats in Matthew 25th chapter, beginning at the 31st verse, he plainly refers to the sufferings and afflictions of his people, and their conduct to those who were hungry, thirsty, strangers, naked, sick, and in prison, as evidence of their inheritance in the kingdom into which he then introduces them, which he says was prepared for them from the foundation of the world. Had some of his sheep enjoyed a peaceful reign on the earth of a thousand years, where they were all righteous, and no tempting devil, where there was nothing to hurt or annoy, how came these to be hungry, thirsty, strangers, naked, sick and in prison? For certainly, one half or more of the whole church must have been born or lived during this happy period. Unhappy people they must be, for they have no marks of sheep—they have not "come through much tribulation." "They have not been hated by the world, nor slain for the word of God, and the testimony which they held." They were not seen by the prophet [illegible], having their robes made white in the blood of the Lamb. For those "came thro' much tribulation."

And yet this must be the coming of Christ.—See Matthew 25: 21, 33. "When the son of man" (this must mean Christ, for neither the Father, nor the Holy Spirit, is any where called *Son of Man*,) "shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." He has told us how they shall be divided in Matt. 24: 31.—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And again the Apostle tells us in 1st Thess. 4: 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first." Then will Antichrist be destroyed. "For when they shall say peace and safety; then sudden destruction cometh upon them, and they shall not escape." "And to you who are troubled, rest with us, where the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ." 2nd Thes. 1: 7, 8.

Here then will the church be freed from her outward foes, and her antichristian enemies.—And how the idea could ever be entertained a moment, that the church should enjoy a thousand [illegible] of glorious rest, and reign as kings [illegible] on the earth, before the destruction of [illegible], I could never tell. But one thing is certainly true, the church is no where promised deliverance, until the revelation of Jesus Christ from heaven, our Great High Priest, our typified Joshua. And then will he come the second time without sin unto salvation; then, "we shall be like him, for we shall see him as he is." Then too, "we shall bear the image of the heavenly." "Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a *mystery:* We shall not all sleep, (die) but we shall all be changed." 1 Cor. 15:51. And the above *mystery* will be finished when the seventh trumpet shall sound. "But in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he hath declared, to his servants the prophets." Rev. 10: 7. And then, and not until then, "will the kingdoms of this world become the kingdoms of our Lord and of his Christ." Rev. 11: 15. So the reader will plainly see that there is no room for a Millennial reign until we are changed, and our inward foes all slain. "Then will be brought to pass the saying that is written, Death is swallowed up in victory." Now let the reader compare the 25th chapter of Isaiah with the passages referred to above, and he will see that the reasoning is correct, that previous to our millennial glory or blessedness we must obtain this victory over outward and inward foes.

The next thing which I shall attempt to show is, that the captivity of the children of God must be restored, before the church will be led into her millennial blessedness. That the captivity of the Jews in ancient and literal Babylon, is a type of the captivity of the church under mystical Babylon, I think none will deny. And the same causes, that produced the one, have and will produce the other. The chief and principle cause why the ancient Jews were permitted to be led captives into Babylon, was their idolatry. They sought to conform themselves to the religious worship of other nations which God had forbidden. They made high places like Babylon, and set up the gods of Baal in every grove, they sacrificed to the gods of Damascus, and bowed down with the sons of Belial. They regarded not the Sabbath, and changed the ordinances. For these things were the children of Israel sent into bondage, and led captives into Babylon, and the land enjoyed her Sabbaths seventy years. After these years were accomplished, the Lord raised up a Cyrus to give the command for the return of the Jews, and Zerubbabel (a beautiful type of Christ,) led the people of Israel from Babylon up to Jerusalem, and Ezra says 3: 1, "They gathered themselves together as one man to Jerusalem."

Now let us see the antitype in the captivity of spiritual Israel in mystical Babylon. The church soon after the ascension of her Lord, became corrupted by following false teachers, and blending pagan, and Jewish rites and ceremonies with the Christian worship, until they were sharply reproved by the Apostles, especially by Paul, Peter, and John; by whom, they were then informed that antichrist or mystical Babylon was already in the world, and had begun its deadly influence in the church. Some taught a community of wives; others that the resurrection was already past; (and so say some at the present day;) others to eat things sacrificed to idols, and in this manner drew them into idolatry; others taught that they must be circumcised and keep the whole law of Moses, and by this, made them change the ordinances of God's house; but not until after the church became connected with the kingdoms of this world, did she wholly lose sight of the principles of her holy and separate religion. But in the days of Constantine, when religion became a political stepping stone to power, and authority, then how quick and how sudden were the false religions of the heathen mixed with the truth, poisoning and contaminating the breath of piety, until Antichrist took her seat, and religion and piety fled into the wilderness to be nursed only in some humble cottage, or obscure corner of the earth. From this time until very lately, the true followers of the word of God have been driven into caves and dens, and have [illegible] the world that they have no continuing city, but that they seek one to come, viz. the beloved city, the new Jerusalem, which cometh down from God out of heaven, and when the time shall be fulfilled that the prophets have told us of, when two thousand three hundred years shall have passed by, then may we look for Jesus the spiritual Zerubbabel, who laid the foundation of this house, to finish it, and bring in the cap stone, crying grace, grace unto it. Then the children of God, of every clime, among all nations, wherever they may be, whether sleeping in the dust, or on their beds, living in heaven, or on the earth, will God bring with him, and in one general assembly, as one man, (being one in Christ,) shall they enter the new Jerusalem, the beloved city—and live and reign with Christ a thousand years.—"But the rest of the dead lived not again until the thousand years were finished."

The scriptures represent them blessed and happy who have part in this first resurrection; and why? Because they shall cease from their labors, and enter into rest, that rest that remaineth for the people of God. This rest I suppose to be the Millennial blessedness; for it is certainly a state of rest and blessedness, as expressed in the 20th chapt. of Revelation, which is the only place, that a millennium can be proved in the whole word of God.

Some writers and divines have supposed that the "first resurrection," spoken of in Rev. 20: 9, is regeneration, or the new birth. If it is so, the language will warrant us in applying it. Let us examine. We will begin with the 4th verse, and the reader will permit me to use the words most appropriate to convey the meaning of such Divines. "And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." And what was done to these *souls*? or what did John see them do? *Divines.* "He saw them regenerated or born again." *Quere.* What! after they were beheaded as witnesses of Jesus? Again, he saw them "which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." And what did these do? *Divines.* "They were raised from dead works to serve the living God." What! these souls who had worshipped the true God, instead of the beast, who had separated themselves from the world, (who were wondering after the beast,) and who had no fellowship with the unfruitful works of darkness? If these have need of being regenerated from dead works, where shall we find any lively stones at the present day? But what says the apostle John? he says, "And they lived." But what does he mean by "lived?" he means they lived "again" in the body, that although they had been beheaded, or slain, for the witness of Jesus, yet now they have come off conquerers over death and the grave; therefore death hath no more dominion over them. And now they will live a thousand years, which man in his natural state could never attain: yes, and after that forever and ever. "And they lived and reigned with Christ a thousand years." "But the rest of the dead," what dead? *Divines* tell us, Sinners who are dead in trespasses and sins, "lived not again." Then they once lived before, or why say "again?" Some *Divines*, may answer, they had fallen from grace; but a little sabbath school child would answer, That those who were not raised in the first resurrection, would not be raised "until the thousand years were finished." This I have seen tried, and have often admired the saying of Paul, 1 Cor. 1: 27, "And God hath chosen the foolish things of the world, to confound the wise."

Then if these passages in Revelations, which [illegible] we are [illegible] will contend that Christ does not come personally at the resurrection, and does not reign personally when [illegible] the resurrection. Therefore I feel perfectly willing to leave the issue here, and if there is any other place in the whole word of God where a millennium can be proved, I will acknowledge my ignorance, and confess my folly.

I know, there are many places in the prophecies, which people suppose can only be applied to such a day as they in their minds, have fancied the millennium to be; but I know of no passage, where such a state of things is spoken of as would or could not be realized in a state of immortality, but what has been or can be fulfilled in the present Gospel day. For instance, some, in reference to the passages in Isaiah 2: 4. Micah 4: 3, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up the sword against nation, neither shall they learn war any more,"—argue that it cannot be fulfilled at the present day, because they do learn war; neither can it be in state of immortality, for they will not need plow-shares nor pruning hooks in the new Jerusalem. I agree, as they think, the conclusion is just.—But yet, by reading the connection, and comparing with other scriptures, we shall see that it hath already been fulfilled.

The first visible people that God had in the world were the Jews; and these were established by the use of the sword and the spear. The Jews were commanded to exterminate and drive out all the Caananites by the sword. But Christ when he came into the world, established a kingdom of grace [illegible] and taught his followers [illegible] of this world, [illegible] He taught them [illegible] sheath; [illegible] shows plainly [illegible] is to do violence [illegible] prophets [illegible] prophets who lived [illegible] the Jews, having a view of this gospel, of its peaceful and merciful design towards all men, and its increase and spread among all nations,—make use of the above quoted expressions in view of the effects the gospel would have upon the warlike disposition of individuals and nations, which in our day, as well as before, has been realized.

W. M.

RELIGIOUS MISCELLANY.

From the Vermont Statesman.

ANSWER TO C. W.—No. IV.

In this number I shall consider the proposal of the Society to suppress the slave trade.

For such a work as that of abolishing the slave-trade, as well as that of christianizing Africa, I would willingly lend all the aid in my power, provided effectual measures be adopted; for, of all the traffics carried on, whether by sea or by land, the traffic in human flesh and blood is the most unlawful, barbarous and inhuman; and those who engage in it merit the most exemplary punishment from men, and the most vengeful judgments from Heaven. But to look to the American Colonization Society, for the suppression of this trade, is to look for an end without any adequate means—for an effect without any efficient cause. The managers of the Society themselves, in their last address, say that "*the cruelties attending this trade, are greater now than at any former period.* The slave-ships are now crowded to excess, and the mortality is dreadful." C. W. in his 4th number says "When the British Parliament in 1807, and the American Congress in 1808, prohibited the introduction of slaves into their dominions; and especially when almost every commercial nation came into an agreement to prohibit the trade altogether, and the British and Americans called it *piracy*, and determined to punish it as such, it was expected that the slave trade would cease. *But facts show that it has scarcely diminished at all.* It is not conducted so openly as it was, but it is done *as efficiently*; and, owing to the restrictions put upon it, "*with more cruelty than ever.*" Now if the acts of the British Parliament and the Congress of the United States in declaring it piracy, and sending ships of war from time to time for twenty-five years to suppress it—"the agreement of almost all commercial nations to prohibit it altogether"—and the co-operation of the Society for fifteen years, have had no efficacy in putting a stop to the trade, but have greatly increased its cruelties, when, I ask in the name of humanity, will they have power to do it? How much longer shall the United States protect those who buy and sell stolen property, and yet pretend to punish those who steal it? How much longer shall they keep an extensive open market for a certain kind of merchandize, and yet declare war against certain individuals and companies for supplying that market? How much longer shall Christendom look on patiently, and trust in such measures for the suppression of this infernal traffic, as only tend to increase its cruelties and aggravate the sufferings of its victims, while the slave catalogue is annually increasing by hundreds of thousands? How many millions more shall die in christian lands deprived by christians of the Word of Life?

C. W. says, "there are in all commercial countries, men of depraved moral principles, who, for the sake of gain will engage in this horrid traffic." Yes, and there always will be so long as the market is kept open and the temptation laid before them. "How then," he asks, "is a stop to be put to this horrid traffic?" Answer—The slave-trade can never be stopped short of breaking up the market by universal emancipation. He says, "by planting colonies at [illegible] coast. Nothing else [illegible] slave trade from about 200 miles of [illegible] the American Colony at Liberia has done the same to nearly as great an extent." The traders would be very likely to resort to some other coast rather than that of the Colony, so long as there is an abundance of it unoccupied where they would meet with no molestation. Yet in his own words, the trade is carred on "*as efficiently, and with more cruelty than ever.*" How effectually could the American colony banish the trade from its own coast, were its strength put to the test? In a letter from Liberia, dated the 25th of last September, the writer speaking of their military force, says to his correspondent in the United States,* "I will now give you the number of voters who voted this year for the office of Vice Agent. For G. R. M'Gill 76; for A. D. Williams 85; for J. C. Barbour 48. Now allowing about 40 minors who are eligible only to muster, it will make out about 249." Allowing all these to be effective men, if paraded on the coast of 200 miles which they are said to occupy, they would be 256 rods apart, or four fifths of a mile, distant from each other. Take the whole, colony, men, women and children, consisting of 2000 in number, about equal to a population of a six mile square farming town on Lake Champlain, parade them as before, and they would then stand at the distance of 32 rods. Judge ye of their ability to repel the invaders. But granting that a colony of 2000, the effects of 15 years labor of the society, have the active competent power to defend 200 miles of coast, there yet remains on the western side of Africa alone, 4000 miles of barbarous coast, "indented with bays and rivers." I leave it for the reader to imagine, or for C. W. to calculate how much time and money, and how many men would [illegible] while the work should be in progress [illegible], where is the consistency of expending an immense amount of money and lives to [illegible] it is going on in this [illegible] asylum of the oppressed—and bulwark of religion!" For the United States, while they allow the trade to be carried on at home—but especially for the slave-holding part of the Society who themselves relentlessly traffic in human beings, to undertake by force and arms to establish colonies for the prevention of the trade on that distant, uncivilized coast; is just about as consistent as the proposal to instruct, civilize and christianize Africa, by crowding upon her a host of unlettered men, while they keep their own slaves at home too ignorant to read the bible.

Let our slaves be emancipated at once. England is on the point of liberating hers—all Christendom would soon follow the example—slavery would be put down—the door shut against the reception of slaves, and the market destroyed. Connected with these acts of *justice*, let *benevolence* carry the good news of salvation into the interior of those "wilds, horrid and dark with those o'ershadowing trees;" and together, they would more thoroughly eradicate the slave-trade, than a line of cannon on the coast, from Morocco to the Cape of Good Hope, while the accursed traffic is carried on in the United States and other professedly Christian nations.

"Look," says C. W. "at certain facts in regard to the slave-trade as it is now carried on. On the 6th of September, 1830, the British cruiser, Primrose captured a Spanish slave-ship having on board 555 slaves, from the coast of Africa. During three weeks of last summer, no less than 900 slaves from the interior of Africa, were shipped from one place, Galinas."—He mentions several other facts in regard to the trade as carried on in Africa, and on the ocean, in answer to which I would say, look at certain facts in the United States. During the same three weeks which he mentions, if those three weeks averaged with every other term of three weeks during the year, there were kidnapped in these United States, nearly 3000. Again—In North Carolina, the penalty "for circulating seditious pamphlets, is imprisonment, pillory and whipping—for a second offence, death; for teaching a slave to read or write, or to sell him books or pamphlets, subjects a white to a fine of 200 dollars, a free negro to fine, imprisonment and whipping; and a slave to thirty-nine lashes."† In the slave-holding States a free black is liable to be seized and imprisoned on suspicion of being a slave, and if found pennyless, to be sold into hopeless bondage to pay the jail fee. Again—Says the Editor of the Liberator, on the 10th of March:‡ "At the late meeting of the colonization society in this city, (Boston) Wm. Ladd, Esq. made the following statement from positive knowledge. 'A fresh imported slave belonging to a southern *Clergyman*, having suffered severely from an inclement winter, made complaint to his master; and for so doing, was felled to the earth. This clerical monster then ordered a fire to be kindled near the senseless body of the slave, where it was slowly roasted, and finally kicked by him into the flames and consumed to ashes!!!" Another—the following is an extract from an article, dated [illegible] Jan. 20th, 1832.§ "The house of a [illegible] Dutchman, [illegible] six miles from [illegible] was about three weeks since destroyed by fire. The family, [illegible] poor child (about 10 years of age) [illegible] *cruelly* beaten by them, thought of course, that she *must* in revenge, have set fire to the house. They took the child and confined her three days in a dark and solitary place, without food or water, and each morning and evening inflicted upon her naked back *thirty-nine lashes*, with a whip made of cowhide. This of course reduced the child to the point of death; and by threats of a repetition of their cruelty, they *forced* the child to confess what they had accused her of, which however, she contradicted as soon as they released her and gave her food. Notwithstanding [illegible] *of all evidence*, after a mere mock [illegible] ing details might be multiplied; but the above are sufficient—sufficient to make humanity weep." I mention these to show that *something* at least is wrong at home—that if we would know the horrors of slavery and the slave-trade, we need by no means go to Africa. I would not be thought to misunderstand the phrase *slave-trade*, in its true sense, in distinction from the word *slavery*. The slave trade exists in these United States, as well as slavery. To close his number he asks, "Has not Africa bled long enough?" I answer—yes; already quite too long—so has the black race in the United States. Therefore, oh ye Colonizationists, see to it, that ye rid your polluted garments of their innocent blood? Hinder the work of emancipation no longer.

O. S. M.

*See Garrison's Liberator, vol. 2, no 36, p. 102.
† do. do. do. no. 9, p. 34.
‡ do. do. do. no. 10, p. 28.
§ do. do. do. no. 6, p. 22.

From the Christian Secretary.

DIALOGUE BETWEEN MR. EXPERIENCE AND A YOUNG PREACHER.

Experience. Well, my young friend, how is it with you to-day?

Youth. I feel very well in mind, my body is feeble.

Exp. You talked too loud yesterday; I thought so the moment I saw your countenance. You should raise your voice [illegible] the natural key, [illegible] at the further side of the house, but let your pronunciation be [illegible] and don't [illegible] drawl and drag out the [illegible] expected to be killed when it ended.

Youth. I have a difficulty on my lungs; it is hard work for me to speak and I have to [illegible] my voice or not be heard at all [illegible] you will soon [illegible] don't you talk [illegible] preach?

Youth. I should think, say forty minutes, perhaps an hour—an hour generally, seldom over, unless I have a good subject.

Exp. You should always have a good subject or not preach. But you are a young man, and have to preach to older people; always be short, lay your watch before you and limit your sermon to thirty minutes, and what you cannot say in that time, if the subject is a good one, save till the next time, if it is not a good one your hearers will thank you for sitting down at the end of thirty minutes. Set your ideas in order, and come right to the subject—and make no remarks but such as tend to bring it directly before the people. When your subject is before your audience, sit down let them think upon it, while you cover your face and spend a moment in reviewing what you have said, and in prayer. Let some brother close the meeting. Our young men often pray too long, ten minutes is a long prayer if well filled with humble petition; if not, it is by far too long.

Youth. You would have a man pray till he got into the spirit; I always wish to feel it before I stop.

Exp. You should feel it before you begin, and as for prayer till we get into the spirit, as you call it, I have known more people prayed out of the meeting house, than I ever did ministers prayed into the spirit. This kindling up a fire of our own, warms nobody and puts our own eyes out. While we are praying ourselves into the spirit, we often pray a whole congregation out of patience. There is another fault about prayer. Some men will pray for sinners, and for those who have not been converted, and for the unregenerate that they may be converted, [illegible] renewed, and be born again, and have [illegible] hearts changed, and have new hearts, and [illegible] adopted into God's family, and be made children of the Lord; that they may be no longer uncircumcised in heart, but that they may become new creatures.—Again, they pray for the ministers of the everlasting Gospel, then for the heralds of salvation, and then for the watchmen on Zion's walls, and for the messengers of the world of life, &c. Now who does not know that such tautology is enough to weary the patience of Job, especially when it is continued for half an hour with a most intolerable tone. For a model of prayer look at Mathew vi. 9—13.

Youth. I thank you father Experience for your kind counsel, and hope you will [illegible] the liberty to suggest any improvement to me that your acquaintance with the ministry may enable you.

Exp. I have but one thing more at present. You will preach at my house next Tuesday evening; will you tell me what you think is the meaning of Matthew xxiii. 9. May the Lord instruct you and make you a useful and faithful minister of the Gospel. Farewell.

AMICUS.